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seem hardly sufficient to stem the general sweep of the current. The usual topics of introduction are well presented, the history of the allegorical interpretation being peculiarly clear, though the concession here may seem scarcely consistent and not demanded in itself, by the arguments offered. The notes on the text conform to the standard of scholarly tone with simplicity which characterizes the best volumes in this series. An appendix contains a translation of the poem divided into thirteen cantos with the lines assigned to the supposed speakers.—HENRY FOWLER.

*Paulus' Brev til Romerne.* Fortolket, af Lic. L. W. Schat-Petersen, Prof. Theol. (Köbenhavn: Hagerup; pp. xxxvi+606; Kr. 8.75.) The introduction to the epistle is clear and satisfactory. The epistle was written in Corinth during the end of the winter months 59 (58). As to its integrity the author does not find much difficulty with the fifteenth chapter. The beginning of it shows a close connection with the fourteenth, and it is not surprising that a letter toward the end becomes looser in its connection and that repeated signs of the author's aim to close his letter can be found. Chap. 16, however, has more difficulties, but, having examined these, the author seems to be convinced that this also was written by the apostle. In the detailed exegesis, which occupies 572 pages, the author displays eminent scholarship and, in the main, sound judgment. The text which forms the basis of the commentary is that of Tischendorf, eighth edition, except in a few instances. A few points of interpretation deserve special remark. In 2:6 the author seems to give too prominent a place to good works. He says: "These good works do not lead of themselves, on account of their own merit, to eternal life; but on account of the atonement for the world, accomplished in Christ, good works, works of piety and philanthropy, receive such an acceptance of God that the grace of God in Christ in due time will turn to them, either here on earth, as Acts chaps. 10 and 11, or — this we certainly expect — in the place of departed spirits." In 3:25 he gives an able defense for the translation of *ἱλαστήριον* by "mercy seat," and satisfactorily meets the opposing arguments of Meyer and Godet. In the much disputed section 7:14-24, his view is, that the apostle is speaking with reference to his unregenerate state, or, better, the state of human nature before regeneration. In 8:4 he explains *ἐν τῇ σαρκί* to mean "flesh in general, i. e., human nature." The meaning, therefore, is, that God by sending his Son in the likeness of sinful flesh and for sin

(*περὶ ἀμαρτίας* not to be translated "as an offering for sin") condemned the sin, which is in the flesh. The book contains an index of Scripture texts and an index of Greek words found in the commentary. The commentary, as a whole, is an able and a valuable contribution to the literature on this masterpiece of the apostle and takes a high place among modern commentaries on this book.—HENRIK GUNDERSON.

*A Short History of Christianity.* By John M. Robertson. (London: Watts & Co., 1902; pp. xii+429; 6 s.) Unfortunately the author of this book is so utterly hostile to Christianity that he cannot find any value in it. This unqualified hostility shows itself on the first page, and it would be difficult to find a single page in which it would not be the most conspicuous feature. This is not only bad tactics, but it blinds the author completely to many clear facts, and so distorts all others as to show them only in a wrong light. For instance, on p. 12, in his paragraph on "Personality of the Nominal Founder" (of Christianity), he says: "It cannot but be startling to meet for the first time the thought that there is no historic reality in a figure so long revered and beloved by half the human race as the Jesus of the gospels."—J. W. MONCRIEF.

*Les influences celtiques avant et après Coloman.* Par Charles Roessler. (Paris: E. Bouillon, 1902; pp. 102; fr. 10.) This little book discusses some contributions to civilization from Keltic sources. It briefly examines the matters, commerce, jurisprudence, primitive Keltic federations, Keltic art as exemplified in enamel, and in the decorative interlacings and spiral tracery found in metal-work and book illumination, literature, transcription of manuscripts, architecture, and the results of missionary and monastic activity. The bibliographical list is jejune. Stokes, Windisch, Ascoli, Zimmer, Strachan, Thurneysen, Pedersen, Meyer, Sarauw, and Holder-Egger are all missing. How one can write on Keltic influences without them passes ordinary understanding. Yet there is abundant matter for interest. The well-known passage from the Venerable Bede is quoted, which testifies to the host of English students who one time flocked to Ireland for study. There is mention of a bishop of Paris who was educated in Ireland. The author asserts, without quoting convincing proof, that the violin is of Keltic origin. He says that the art of enameling was peculiarly Keltic, and directs attention to the fact that the roofs of boat-shaped oratories, like that of Gallarus in Kerry, are a foreshadowing of the Gothic principle in